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The School of Theology



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The School of Theology Faculty

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President and Lecturer on Bible Literature

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Dean and Professor of Theology, English Exegesis, Apologetics and Ethics

FRANK P. WOODBURY, A. M., D. D.

Professor of Preaching and Church Work, Director of Correspondence-Study

PEZAVIA O'CONNELL, Ph. D., D. D.

*Professor of Bible and Church History, Hebrew and Greek Exegesis and
Lecturer upon Sociology*

STERLING N. BROWN, A. M., D. D.

Professor of Biblical Introduction and Assistant in Correspondence-Study

T. MONTGOMERY GREGORY, A. M.

Instructor in Elocution

¶ The status of the Negro Ministry in America demands consideration far beyond what has heretofore been given it. There are 30,000 preachers among colored people. Of this number 16,000 are ordained and 14,000 are local preachers. Of the 30,000 preachers among the colored people, there are only about one-tenth, or 3,000, who are educated; leaving 27,000 uneducated. Many of these cannot read at all, while some have but little book learning. There is an annual need for 1,500 new preachers to meet the legitimate demands of the churches, and yet there is not more than one-tenth, or 150 who graduate annually from all our seminaries, north and south. We, therefore, have 1,350 preachers going into the ministry each year with little, if any, training for spiritual leadership.

¶ There is no scarcity of preachers anywhere among colored people. While our white brethren bemoan the fact of empty pulpits and of too few men entering the ministry, we have an abundant supply for all our pulpits. It is not a question of numbers with us, but rather of fitness. Just think of the annual demand of our churches for 1,500 new preachers being met by not more than 150 graduates from all the Theological Schools throughout the country! Think of 1,350 untrained men annually going into our ministry! The supply is always equal to the demand; but how sad to find so many of these blind leaders leading the blind! These ignorant men can be found in certain parts of our great cities, but more especially in the black belts of the country communities.

¶ This appalling situation can never be materially changed by present forces and methods. The task is too great and all present plans for training the mass of colored ministers are entirely inadequate. The few seminary graduates are hardly doing more than filling the ranks being depleted by those of similar class, while most churches are now, and must be, pastored by men who are *unlettered* and *untrained* in the fine art of preaching the Gospel.

¶ The Howard University School of Theology, though it has a rare opportunity for becoming one of America's greatest forces in educating ministers, and more especially for helping the Negro pastors of country districts through its extension plans, has nevertheless, but little financial support. The United States Government, which helps the other Departments of the University, does not give to this Department a single dollar. This work is entirely dependent upon the gifts of benevolently disposed people.

¶ The immediate need is an adequate endowment for professors' salaries and for the added Seminary Extension. Howard University School of Theology has sent into the world some of the strongest religious leaders of the race. There are earnest advocates and warm friends of Howard among the brethren of all denominations because of what the school is doing. There is also great need of a separate building for the Theological work.



WALK BY LIBRARY

HOWARD UNIVERSITY originated in a plan to found "A Theological Seminary" having in view the training of colored men for the ministry. It was seen at once that the work should embrace other forms of education, and a charter was obtained for Howard University in 1867. The Preparatory and Normal Classes were opened May 1, 1867. The Theological, January 6, 1868. The Medical, November 5, 1868.

The School of Theology offers special advantages, not only by superior equipment in its faculty, library and dormitory accommodations, but also—

1. In its location at the capital of the nation. Washington supplies varied and healthful incitements to intelligent thought, and that large-mindedness so desirable in those who are to be the leaders of the people. The great theological schools are now located in the cities. Here are the people and here are the largest opportunities for culture and development.

2. In its connection with a great university. This enables young men to make up deficiencies or pursue supplementary studies, and to come into pleasant and healthful association with students in other departments. They can thus gain a better mental discipline and a larger outlook on their life and work. The opportunity of attending a chapel service each day with hundreds of students, and of hearing the sermons and missionary

addresses at the University Vesper Services each Sunday is of incalculable benefit to those who expect to become ministers.

3. In its inter-denominational character. Different denominations are represented by teachers, many by the students. By candid statement of beliefs, by free interchange of views, by discussion of various points, all carried on within the circle of fraternal association and feeling, the students come to a better understanding of one another and their tenets. The result is—not that they are made less loyal to their own denominations, but better able to see the loyalty of all to the one common Savior, and better able to join in hearty co-operation with their brethren for the advancement of the one common cause.

Admission

Every candidate for admission is expected to present testimonials from two responsible persons. His pastor and the principal of the school he last attended are preferred. Students are admitted as candidates for the degree of Bachelor of Divinity, who have received a college education or its full equivalent. The minimum preparation for admission to the Classical Course is the completion of the course of the Academy of this University, or an equivalent course of study. Those who lack this preparation are sometimes—by vote of the Faculty—admitted to the classical studies. If they make up their deficiencies in the general education indicated above, they become eligible to graduation as classical students. Students are admitted to the English course on satisfactory certificates from some reputable school or teacher, or on passing a satisfactory entrance examination in the common English branches. Those who lack the minimum requirements for the English course, are sometimes admitted to its studies as unclassified students. If they make up their deficiencies in general education, they are eligible to graduation.

Graduation

The satisfactory completion of one of the prescribed courses of study, an unblemished Christian character, and the promise of usefulness in the Christian ministry are the prerequisites for graduation. The degree of Bachelor of Divinity (B. D.) is given to graduates from the classical course who have taken the degree of A. B. from

a reputable college, or who have shown by certificates and examinations that they have received the substantial equivalent of a college training. College graduates, who have taken studies equivalent to those of the Junior year, may complete the course and receive the diploma of the school in two years, with the degree B. D. Those who have not received a college training or its full equivalent, but who show superior scholarship in the actual work of the theological course may, by special vote of the Faculty, become candidates for the degree of B. D. Graduates from the English Course receive diplomas and those who finish the work of the Evening Institute receive Certificates.

Expenses

No tuition is charged. Room rent to theological students in Clark Hall, including steam heat and electric light, is \$15 per year, \$7.50 of which is to be deposited invariable in advance. Board in Miner Hall is \$10 per month, payable in advance. Other expenses are largely determined by one's habits and means.

Scholarship

Two Pomeroy Scholarships, one of \$75 and one of \$50 are awarded for excellence in Biblical studies. Three Dodge Scholarships of \$40 each, are available for students, who have not received other scholarships, at the discretion of the Faculty. Two Maynard prizes, one of \$10 and one of \$5, are awarded for superiority in debate.

Self-help

A few students receive their board for work done in the University. A large number meet their expenses by work done in the city. Washington as a city of hotels and boarding houses affords unusual opportunities for self-help without neglecting study. No energetic student need be deprived of the advantages offered by the school because of lack of such opportunity.

Student Aid and Awards

A limited fund is available, at the discretion of the Faculty, to meet unusual needs of students. As an encouragement to thorough preparation for the work of the School of Theology, college graduate students of promise, who may need aid, will be given special consideration in the distribution of student-aid.



CLASS OF 1912

Courses of Study

Two courses of study are offered, the Classical and the English, as follows:

Junior Year

Biblical Introduction
English Exegesis
Bible History
Theism

Evidences of Christianity
Ethics
Homiletics
Elocution

Middle Year

English Exegesis
Greek Exegesis
Hebrew, Elementary
Systematic Theology

Church History
Homiletics
Sociology
Inductive Studies in Preaching

Senior Year

English Exegesis
Greek Exegesis
Hebrew Exegesis
Systematic Theology
Church History and Missions

Homiletics
Pastoral Theology
Psychology of Religion
Sociology
Inductive Studies in Preaching

In addition to the regular English Course, and taking the place in part of the exegetical studies in the English Bible, there are offered the following courses in Greek and Hebrew; viz.

Greek—The Gospels and Acts with Grammar.

Greek—Exegetical study of the Epistles.

Hours of Class-Room Work Each Week

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Description of Courses

Biblical Introduction

This course is intended to prepare the way to the intelligent and profitable study of the Bible itself. It gives the history of the origin, collection, transmission, and versions of the Scripture. It treats of the genuineness, authenticity, general structure, and contents of the separate books of the Bible, and the authenticity of the book as a whole. It arranges all in chronological order, and so synchronizes history and prophecy as to make both more intelligible and instructive. Books of study and reference: *Bible Companion*; *Dod's Introduction*; *Brown's Bible Mastery*.

English Exegesis, Apologetics, Systematic Theology and Ethics

English Exegesis: To many students English Exegesis is the only possible exegesis, for the English Bible is their only Bible. Accuracy and facility in the interpretation of the English Bible are indispensable to their intelligent and elective service. Careful exegetical study is given to sample portions of all its distinctive parts. Thus, the art of interpretation, applicable to the whole Bible, is acquired.

Systematic Theology: The course covers two years. First year: Religion. God's being and attributes as seen in his works. His self-relation in the Bible. Man's nature, powers, relations, sin, condemnation, corruption, need of redemption. Second year: Redemption provided—including the person and work of Christ; redemption offered—including the ministry of Christians and of the Holy Spirit; redemption imparted—including justification and regeneration; redemption appropriated—including repentance and faith; redemption perfected—including sanctification and the Kingdom of Heaven. Books of study and reference: H. B. Smith's *Theology*; Wm. Newton Clarke's *Outline of Christian Theology*; Johnson's *Outline of Systematic Theology*.

Theism: This treats of the existence and attributes of God as revealed in nature. Books of study and reference: Valentine's *Natural Theology*; Fisher's *Theistic Belief*; Bowen's *Studies in Theism*.

Evidences of Christianity: This considers the question, Is the Christ who is portrayed in the gospels and who is the formative power in Christianity, human or divine? Books of study and

reference: Hopkins' *Evidences*; Row's *Manual of Christian Evidences*; Fisher's *Manual of Christian Evidence*; Bushnell's *Character of Jesus*.

Ethics: This study considers the different theories of rights; and treats of the rights and duties of men as individuals, and in the whole round of their relational life. Books of study and reference: Fairchild's *Moral Science*; Smyth's *Christian Ethics*.



PRESIDENT'S HOUSE

Bible History, Church History

Bible History: This considers the history of a people in special relations to Jehovah—the movement of God's gracious purpose up to that fullness of time when Christ came; then the expansion of that gracious purpose. Books of study and reference: Blakie's *Bible History*; Stanley's *History of the Jewish Church*; Smith's *Old and New Testament History*.

Church History: The method followed is that of Neander, the father of modern church history, and we study our theme through the biographies of the great makers of church history. Instruction is given by lectures, but all students are required to

have Fisher's *Church History*. Books of study and reference: The lives and the writings of the leading actors in church history; also the histories of Kurtz, Hurst, Funk, Alzog, and the American Church History series.

Mission: The present state of missions in non-Christian lands, and how we are to fulfill the command to "Make disciples of all nations." Books of study and reference: Bliss' *Encyclopedia of Missions*, Beach's *Missionary Geography and Atlas*; Barton's *Unfinished Task*; and books on Africa, particularly Naylor's *Daybreak in the Dark Continent*, and Parson's *Christus Liberator*.

Hebrew Scriptures and Exegesis

Hebrew: In reading and study special emphasis is laid on the moral, spiritual and Messianic teachings of the Old Testament, and the use to be made of all in the ministry. The elements of Hebrew are studied the second year, accompanied from the very beginning by translation from the Hebrew Bible. The inductive method is followed. By this method the student gains a mastery of the language much more rapidly and agreeably than by the old system. In the second year, reading in the Psalms and the Prophets follows that in the historical books. Books of study and reference: Harper's *Elements*, Harper's *Methods*, Brown, Driver and Briggs' *Lexicon*, Hasting's *Bible Dictionary*, *Standard Commentaries*, Kittel's *Hebrew Bible*.

Greek Scriptures and Exegesis

Greek: It is assumed that the student has gained a fair knowledge of the Greek language, and has had practice in construction and translation, and that his knowledge is to be turned to account for the better understanding of the Scriptures. Hence special attention is given to words of marked significance, to the line of thought in each book, and to the distinctive traits of the New Testament as a whole. Books of study and reference: Goodwin's, Winer's, Robertson's and Blass' *Greek Grammars*; Thayer's *Greek Lexicon*; *Commentaries*.

The Theory and Practice of Preaching and Work

The general work includes studies in elocution, rhetoric, the literature of persuasive speech, homiletics, pastoral theology and religious psychology, particularly as related to preaching.

Elocution: The main principles of vocal expression in public reading and speaking, the theory of gesture, special training in pronunciation, illustrative literary selections, practice of Bible and hymn reading, etc.

Rhetoric and Literature: The elements of style in oratory as distinguished from literary expression, analysis of argumentative style and work, characteristic addresses by great speakers, enrichment of vocabulary, criticism of faults; the formation of style in speaking rather than in writing. Special attention is given to the leading preachers and to the literature of persuasion.

Homiletics: The aim is to establish in the mind of the student the principles and methods of effective speaking by constant practice, although text-books are freely used and lectures given. In the class room, conversational conferences are more frequent than formal recitations. Sermons and parts of sermons are planned, wrought out, re-made, compared with others on the same themes and the applying principles illustrated and enforced. Great emphasis is laid on the extemporaneous preachers of the English and American pulpit.

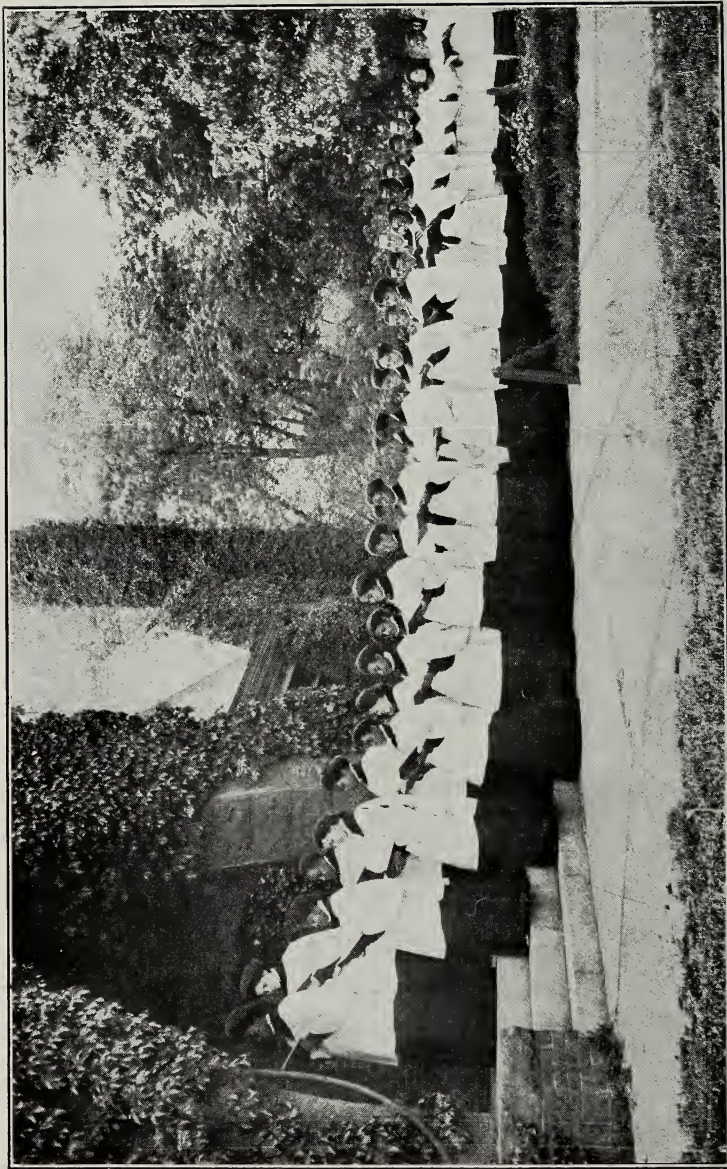
Pastoral Theology: The various methods of practical church work, individual and social. Its recent developments are studied and their comparative worth defined, testimonies of efficient pastors cited, causes of failures indicated. It is urged that students, under their own pastors in the city, carry on active church work, and report results.

Books of Study and Reference: Rhetoric; Hill, Phelps, Gennung and Bascom. Homiletics: Broadus, Pattison, Phelps, Kern, Beecher, Spurgeon, Breed, Barstow, Johnson and Quayle. Pastoral Theology: Gladden, Hoppin, Kidder and Ellicott.

Psychology of Religion

This course includes a series of lectures on social psychology in its religious aspects, including an analysis of the instincts, tendencies and emotions, suggestibility, child religion, adolescence, educative development, methods of conversion, revivals, spiritual dynamics, experiences and their normal development.

Books of study and reference: Starbuck, Coe, Ames, Raymond, Pratt, Davenport, Ross, McDougall, James, etc.



UNIVERSITY CHOIR

Theoretical and Practical Sociology

The purpose of this course is to acquaint the students with the social significance of the gospel of Jesus Christ. The work includes a study of the principles of economics and sociology, the discussion of actual conditions, and experience in various forms of neighborhood work. A brief historical outline of the development of social consciousness in Western Europe serves as an introduction to the work. This introduction includes also a consideration of the inductive or scientific method of studying society and its problems. With this introduction the students are prepared to take up the economic and sociological problems of their future parishes. Special stress is placed upon those social principles which pertain to the welfare of the masses. Among the most important problems discussed are those of health and sanitation, community pleasures, efficiency of labor, and economic prosperity and religion, the school and the church. Co-operation with the Associated Charities in its alley improvement efforts is to the theological student what the clinic is to the medical student.

Department of Correspondence Study

Correspondence-study, as a method of gaining an education, has been long and widely tested, and is becoming more broadly established each successive year. Today it is imparting the benefits of great colleges, universities and professional schools to thousands of students who cannot come as residents to these institutions, but who are bent upon securing an education.

In view of the fact that, in various parts of the country, students for the ministry and many pastors already in service desire to avail themselves of some of the educational advantages of our school, it has been decided to offer courses of correspondence-study. These may be taken either in combination with residence-study or separately.

In schools of theology, correspondence-study has been found particularly advantageous to the following classes:

- (1) Students desiring to prepare themselves for the ministry, who are unable at present to remove their residence to an institution, but who can do work where they are and in connection with their present occupation, and can thus attain advance standing toward graduation with the expenditure of less time when they take up

residence work. (2) Students who have already had some residence work, and can take additional parts of their course by means of correspondence work. (3) Ministers who have found it necessary to enter upon their professional work with inadequate educational preparation, and who desire to develop their training more fully. (4) Ministers who wish to make higher attainments in some especial lines of scholarly study. (5) Ministers who feel the need of improved methods in sermon-making and delivery, in order to reach increased effectiveness in their work of preaching.

Courses of Instruction

Courses of instruction include the subjects of the general courses of the School of Theology (with the exception of the linguistic studies) and other subjects for post-graduate work. Detailed information will be supplied by correspondence.

General Information

Full and exact directions as to methods of work are given to each correspondent. No previous examinations are required for entrance on correspondence courses of study. If, for any cause, an application should fail of being accepted, the tuition fee is at once returned to the sender. Students are to complete the particular courses they have undertaken within a year of the time of their beginning work, unless their time should be extended by the Director. An interval of more than two months without report from a student may terminate the right to continue that course of study.

Examinations will be held at such times and in such places and by such methods as, after mutual correspondence and agreement may be notified to the students by the Director. Certificates of attainment in each course are granted to the student after the satisfactory completion of a course. After a student has sustained the requisite examinations and has been matriculated as a resident student of Howard University, such certificate work as has been done in correspondence-study shall be duly credited as contributing toward the attainment of a diploma, it being understood that at least one year of resident work will be required for his graduation, except in special cases to be considered and passed upon individually.

Expenses—The tuition for a correspondence-course, consisting of twenty sections in one study, is placed for the present at the

very low rate of three dollars, payable invariably in advance. This includes question-papers, but not the cost (which varies in different courses) of the text-books or text-manuals. These are paid for and owned by the student.

The Evening Institute

This is designed to aid preachers and workers in Sunday Schools, Christian Associations, City Missions and other branches of Christian service. It includes a four years' course of instruction—three evenings a week, two hours each evening, continuing through the full school year. The course is necessarily limited in extent, but is thorough and practical, and is justified by results, after years of experience. The course of study includes:

Biblical Introduction, Bible Study, Bible History, Church History, Theology, Homiletics, Church Work, Elocution

Books of study and reference: *Bible Companion*; *The Temp Opened*; Blakie's *Bible History*; Fisher's *Church History*; Clarke's *Theology*; Smith's *Christian Theology*; Broadus' *Homiletics*.

Terms of Admission and Education

For admission, satisfactory credentials and attainments sufficient to enable one to make good use of the opportunities offered, are required.

For graduation, regularity of attendance and satisfactory progress in the studies of the course. To those meeting these conditions testimonials are given answering to the work done.

Expenses of the Evening Institute

This is special work for which a tuition fee is charged.

New students pay an entrance fee of \$5, and tuition for the year, \$10. Those already enrolled pay only the annual tuition fee of \$10.

APPEAL

¶ The School of Theology of Howard University is the largest interdenominational school in existence for the colored people. It has under its instruction, in all courses, at all times, nearly 150 students.

¶ It is finely situated for the doing of a great work. Washington has by far the largest compact body of colored people (nearly 100,000) in the United States. Their churches abound, many of them being large and prosperous. Their schools are of high order. Their lawyers, and doctors, and business men are successful.

¶ Study, under the influence of a great university, in the midst of such a city, brings experience and inspiration which follow the young minister all his life. Daily contact with more than a thousand university students creates enthusiasm, rouses dormant powers, stirs the will to greater service.

¶ WE APPEAL TO PEOPLE EVERYWHERE FOR FUNDS SMALL OR LARGE.

- (1) For current expenses,
- (2) For student aid,
- (3) For endowment of professorships,
- (4) For separate building for the School of Theology.

We also ask to be remembered in the making of wills. Care should be taken to make the bequest to Howard University, for the sole use of the School of Theology. This method of disposing of funds will, thereby, secure a great good to the world for future years.

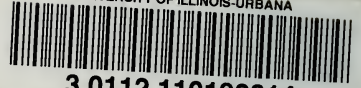
¶ Our work can be increased many times if we can secure increased resources. Will you help make this possible by sending something at once?

¶ Send all remittances, subscriptions, or requests for further information to President Stephen M. Newman, Howard University, Washington, D. C.

¶ Send all requests for Catalogues, or information about courses of study to Dean Isaac Clark.

¶ Send all letters concerning work in the Correspondence Department to Professor Frank P. Woodbury.

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